

The Non-Subscribing

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Crucial Times and Tasks.

With the coming of November we enter upon a period of preparation for the campaign undertaken by our representative Committee. Sunday, the 15th, will be the date on which many of our ministers will appear in their neighbours' pulpits intent upon speaking a word of challenge and encouragement. We have no doubt that they will one and all make the most of the friendly opportunities thus afforded them. Their very presence will make it plain that it is a task of cordial co-operation which they are inaugurating. The good which it is hoped to achieve is for each and it is for all. The individual churches will benefit at the time that the body as a whole is receiving a new impetus and undergoing a fresh awakening. No one can seriously attempt to put himself into another's place and envisage another's particular problems without gaining new insight into his own special piece of work. Much general good will unfailingly result from the series of exchanges.

Following upon them there will be held on November 16th, in the Central Hall, Belfast, an Inaugural Meeting. This, it is hoped, will be attended not only by many members of the Belfast Churches but also by representatives of numerous country congregations. The word spoken in the city centre is intended to reverberate in many districts. We feel confident that the chosen speakers will make it a word of cheer and of courage. The times are difficult, and the occasion one calculated to impress even the most casual of persons. Yet we feel that we need not be dismayed. The world has not gone over to irreligion. Rather it is turning more and more earnest attention to such a liberal religion as we have to offer. But what it desires is not a theory of religion, however attractive. Theories of religion have had their long day and many have proved wanting. Religion in practice, in contact with every phase of life—of this the world has never had enough. We are called upon "to fill up that which is behind" of the sufferings and teachings of Christ. Can we not offer a needful object lesson of a church alive to the call of a great opportunity? Is there not a crusade in which every professing member of our churches can find enrolment? We believe that there is, and we most fervently hope that it will be so presented in the coming days that it will capture the imagination and secure the sympathy of the great mass of our people.

The times are critical, but the best is yet to be—if we resolve to make it so. Too often we satisfy ourselves with glorifying our past instead of making great our present and preparing for a still more glorious future. God still helps those who help themselves. Surely we shall not prove ourselves unworthy of the divine help so graciously offered, so greatly needed.

Notes of the Month.

It is assuredly fitting that the first day of the present month is a Sunday and the latter the date of our Annual Service in the Ulster Hall. All the arrangements have been carefully made by the Laymen's League, and we sincerely hope their preparations will have a full and deserved success. Both the Moderator and the Rev. Herbert Barnes are very well-known amongst us and their control of the service should ensure all satisfaction there. Last year the country churches contributed large parties of interested attenders and we hope good weather will give its benediction to ensure a like result this year. Another success, following upon the three successes already to our credit, should carry on the good work to greater heights. The United Service, although planned in ignorance of our campaign to strengthen the spiritual life of our Church, could not come at a more appropriate season and it will, if as successful as we hope and believe, set the stage for the more prolonged effort which is to follow during November.

* *

Religion as a subject of popular interest is coming more and more into prominence in papers and magazines. Not long ago the "Daily Express" gave considerable space to the religious opinions of well-known writers. The result was to indicate how broad are the lines of treatment which different experiences suggested. What, borrowing the title of Dr. Mellone's book, might be called "The Converging Lines of Modern Thought," was clearly demonstrated in the contributions of writers like Mr. Hugh Walpole and Mr. Arnold Bennett. The latter, while discarding many orthodox opinions, agreed in respect to fundamentals with many of his enlightened contemporaries. We note another indication of this revived literary in-

terest in religion in the fact that one of America's leading periodicals, "Harper's Magazine," has recently instituted a department of "Religion and Life." This is to be under the control of the well-known liberal divine, Dr. Henry Emerson Fosdick.

* *

We should like to call attention to the attempt to provide for our churches a more adequate and up-to-date supply of suitable literature. This matter has been engaging the earnest attention of the Committee of the Ulster Unitarian Christian Association in Belfast, and they are desirous of making the Depository of still greater use to our community at large. They would welcome suggestions from our readers as to the books found most helpful either for general theological purposes or for more special work in the Sunday School. This pre-supposes of course the good-will and the practical support of our body for the work of the Depository and the Association whose organ it is.

* *

The Rev. James Kennedy, whose Ministry in our church at Larne is such a long and memorable one, has found it necessary owing to advanced age and failing health to give in his resignation. This has been accepted by the Presbytery of Antrim and will take effect this month. All who value Mr. Kennedy for his own and his work's sake will hope for him some years of pleasant and happy retirement and for his congregation success in the securing of a minister worthy to fill the honoured position thus vacated by a devoted minister and pastor.

The Business Agent, the Rev. G. F. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

Temperance Notes.

The Prohibition League of India.

A Convention is to be held in Delhi next year to arrange for the formation of a Prohibition League.

The President of the Convention will be Dewan Bahadur, M. Ramachandra Rao Pantula Garn, M.L.A. of Ellor, and the Convention is fortunate in securing such a leader, for he is well known as one of sound judgment and great influence.

The most important business of this Convention will be the formation of the League, the approval of its constitution and the appointment of its officers. A day will be devoted to this. Several public meetings have been, and are being arranged, including a Mass Meeting in one of the Delhi Parks. Among the subjects on which papers will be prepared, to be printed and circulated at the time of the Convention, are :—

- “The case for Prohibition of drinks and drugs in India.”
- “Local Option and Prohibition.”
- “The restriction of Opium in India.”
- “India States and Prohibition.”
- “Labour and Prohibition.”

Difficulties of Prohibition.

Special attention will be given to the subjects that deal with the alleged practical difficulties in the way of approving a prohibition policy. The financial difficulty—the aboriginal tribes drinking customs difficulty. The difficulties connected with illicit manufacture and sale in various provincial areas. It will be seen therefore that important subjects will be fully discussed. The above has been freely culled from “The Adyar Bulletin” submitted by a friend of the Temperance Cause.

Holy Communion and the Wine.

Some are very concerned about the presence of intoxicating wine at this Sacrament, many of our Churches have adopted unfermented grape juice. But where this is not the case Communicants should know that they will be taking communion, if they partake of it in one kind only, that is to say, if they only eat of the bread. We have known some Total Abstiners merely raising the cup to their lips and not actually drinking thereof.

A New Band of Hope.

We were invited recently to a Monday night gathering of very happy young girls and boys at Mountpottinger Band of Hope. We understand that though the Guild had been in existence for many years this is the first time it has definitely become a Band of Hope. We were delighted to be present, and to have the opportunity of meeting these young hopefuls, and giving a short Temperance Address. Are there any others?

P.G.

Report.

Greyabbey.—On Sunday, October 11th, Harvest Services were conducted by the Rev. S. E. Bowen, of Crumlin, whose impressive utterances produced a marked effect on the crowds who flocked to hear him. The church had been beautifully decorated for the occasion with a profusion of fruit and flowers by willing hands, ever ready to help in a good cause. The hearty singing was led by an enthusiastic choir under the able direction of Miss Barnes, who deserves the highest praise for the music provided. The services were continued on the Monday night when another large congregation listened with great attention to the able discourse from our own minister, Rev. W. H. Townley-Tilson, M.A., Moderator of the Synod. May the inspiration of these services bring forth their own harvest of renewed enthusiasm among our own people.

"Jesus the Man."

[By Victor E. Harlow, M.A., Harlow Publishing Company, Oklahoma City, Oklahoma, U.S.A. Price, \$2.50.]

The author of this Historical Study of the life of Jesus is a member of the Unitarian Church in Oklahoma City. Out of that church connection originated this very readable and thoughtful work. Asked to become teacher of a senior class, Mr. Harlow selected as the subject of his lessons the theme to which he had long given close and earnest attention. His knowledge of the Greek original of the New Testament history had been acquired in earlier days when he was engaged in the teaching profession. Thus equipped, his Sunday School lessons proved especially interesting and instructive, so much so that it was felt that they should be worked up into permanent book form. The result is the very attractive, well-printed volume before us which has already met with a very warm welcome in America and deserves to be equally esteemed here. There is no trace of separated studies in the book. The story is well-knit together in a smooth fluent style. The helpful footnotes, while informative, truly do not over-crowd the narrative and are always terse and pertinent to the matter under discussion. They are deserving of careful attention since they indicate Mr. Harlow's original treatment of several important points. These will be dealt with later.

The author's purpose, responsible for the title of the book, is best indicated in his own words :

"This, then, has been the motive for the succeeding pages ; to reproduce so far as it is possible, in form intelligible to the reader of our time, the real physical and mental life of the man Jesus, who actually walked and talked with men, as they saw Him and heard Him and as we would see Him and hear Him and understand Him could

we be translated into that far-off time and race. We aspire to see Him as did those who lived with Him, who when He was living saw Him as a remarkable, an extraordinary man with an extraordinary message, but nevertheless truly as a man. It is by no means necessary to assume that such human life exhausted the meaning of the life of Jesus, but whatever there was in it over and beyond the human factors we leave to those skilled in such investigations. We retain only the humbler yet absorbingly interesting problem of the purely human life, physical, intellectual and emotional, of one than whom no more truly heroic character has walked this earth, of Jesus the Man."

Such being the nature of the task undertaken by the author, we have nothing but praise for the manner of its execution. In accordance with the trend of modern criticism he makes Mark's narrative his historical plan, but draws upon the two other Synoptics, Matthew and Luke, for the teaching of Jesus. Nor does he disregard John's witness where this has historical backing, although he is of opinion that generally the Fourth Gospel is less trustworthy as a guide for the actual life of Jesus. Thus in the matter of the Trial of Jesus before Pilate, the author considers that John's story (18: 28-32) is the more probable. As the author states the matter : "It is retained here as the logical and probable link between the action of the Sanhedrim and the Roman hearing." This is one of the cases we have noted where Mr. Harlow has dealt with acumen and a measure of originality with difficulties that have always confronted the New Testament Scholar. Another such original contribution may also be indicated. When Jesus entered Jerusalem in triumph it was no mere hastily assembled mob which shared his joyous entry. Many of those about Him had accompanied him from Galilee. They were a carefully prepared and well-ordered band of dis-

ciples. To quote the author's foot-note on p. 152 : " The classic idea, that only the twelve accompanied Jesus to Jerusalem, misses the heart of the whole translation." Equally convincing is the importance attached to Peter's momentous pronouncement at Cæsarea Philippi. The author entertains no doubt either of its full Messiasic significance or of its decisive character for the later life of Jesus :—

" This was a turning point in his life. The occasion announced so positively was not modified, but without wavering or uncertainty controlled his actions absolutely during his few remaining weeks. With it came a new factor, changing the character of his thought and actions from that time on to such an extent that they seem almost those of a different man." (p. 126)

It is in keeping with the strictly historical purpose the author sets himself that he passes over the stories of the Nativity and of the Ascension. These have their value for faith, and doubtless contain much that is spiritually true and suggestive. But as documentary data for history they are negligible. Here, again, the author has the support of most modern critics. Yet he is no hard rationalist. Rather does he bring to his task and its execution a real reverence for his great subject and also a scholarly modesty of treatment compatible with much insight and imaginative skill. The effect of this is to make his treatment of Jesus a real contribution to the already voluminous literature accumulating in recent days. There was a place for such a fresh, arresting study and we owe and gladly pay our debt of gratitude to Mr. Harlow for his timely and attractive work. We hope that in this country as in America it will find many appreciative readers.

" Outlines of the History of Presbyterianism in Ireland."

BY DR. HENRY MONTGOMERY.

A Code of Discipline.

Whilst these irritating discussions were proceeding in the General Synod and through the public press, " a Code of Discipline " which had been projected in the year 1810, was finally adopted at Moneymore. Previously to this period, the Laws and Regulations of the Church were exceedingly imperfect in themselves, often contradictory, and so scattered through the Minutes as to be inaccessible to all young ministers, as well as to the great body of the people. Some fixed Rules, therefore, were evidently necessary, to guide the proceedings of Congregations, Presbyteries, and Synods, but so jealous were the Ministers of any interference with Christian liberty, that the original Committee, appointed to draw up the code, were expressly enjoined to exclude all questions of Doctrine, and " to confine themselves to matters of *Discipline* alone." That Committee, consisting of senior members, made no progress for eight or ten years ; and the matter was eventually entrusted to young and energetic men, including the late amiable and excellent Dr. Malcolm of Newry, Dr. Cooke and several others. Dr. Malcolm was especially appointed to draw up a Prefatory Discourse, showing the Scriptural Foundations of Presbyterianism, in contradistinction to Popery, Protestant Episcopacy, Independency, and other forms of Church Government. Dr. Cooke, with the aid of our old Minutes and certain Scotch Publications, drew up that portion of the Work which properly related to Discipline. Both Parts were executed with great ability ; and after being carefully revised by a Committee they were printed *on slips* for the convenient perusal and consideration of the whole Church. Those labours necessarily occupied several years ;

N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

and, in the meantime, the election of Mr. Bruce having occurred, an evident courting of orthodox and High-Church approbation sprung up in the Synod; in consequence of which, Dr. Malcolm's admirable defence of Presbyterianism was unceremoniously cast aside. Dr. Cooke's Part was then referred for final revision, to a very numerous Committee of Ministers and Elders, which assembled in Moneymore, in December, 1823, and whose proceedings, from various causes, will never be forgotten by those who were present. Had not the matter proceeded so far *in quiet times* that those who had taken a prominent share in its arrangements could not decently disavow their own acts and opinions, it was quite evident that no Code would have been harmoniously adopted, without containing a rigorous Doctrinal Test. As it was, several attempts were made to accomplish this end, *indirectly*, by the insertion of amendments and new clauses; and, at one period, the Committee had nearly broken up in confusion. That event, indeed, would have undoubtedly occurred, but for the dexterity of a grave, orthodox Divine, when a proposition was made to require from students, at the time of their being licensed to preach, either a direct subscription to the Westminster Confession of Faith, or an equivalent subscription, in other terms. This proposition was strenuously opposed by all the Unitarian members of the Committee, and also by several liberal Calvinists, who showed that it would virtually revive Subscription which had only been required by *four* Presbyteries out of *fourteen*, during the preceding fifty years. The amicable suggestion of the grave Professor was therefore eventually adopted, in the following ambiguous terms, viz., "Presbyteries, before licensing candidates to preach the Gospel, shall ascertain the soundness of their faith either by requiring subscription to the Westminster Confession, or by such examinations as they shall con-

sider best adapted for that purpose."

In recommendation of this resolution, it was jocularly urged, that "*soundness in the faith*" was a pleasant, Indian-rubber phrase, which every Presbytery could stretch, so as to suit its own views; and the Bishop's witticism in the House of Lords was quoted amidst loud laughter—"Orthodoxy is *my* doxy, and Heterodoxy is *your* doxy."

The affair was thus settled, laying aside the Westminster Confession as the authoritative Standard of the Church, but practically leaving matters precisely as they had stood for more than half a century. I confess, however, that I look back upon the entire transaction, although I was weak enough to acquiesce in it, with sorrow and humiliation. The compromise was an unworthy one, on both sides; and the Unitarians left themselves at the mercy of an *understanding*, and the interpretation of an *equivocal phrase*, of which Dr. Cooke did not feel ashamed to take advantage, during the progress of the Dissenters' Chapels' Bill, although he was, himself, an assenting party to the arrangement! A hollow truce is always mean and dangerous; and my only consolation is, that our primary error operated as a beacon to warn us against the sin of unworthy compromises, on all subsequent occasions of temptation.

"The Code of Discipline," as sanctioned by the Committee, was adopted by the Synod, at Moneymore in the year 1824, with the single dissent of honest James Elder, of Finvoy, a thorough bigot, but, at the same time, a most amiable, worthy, upright man. Many sanguine persons anticipated the permanent establishment of peace and forbearance from the apparently amicable settlement of this affair. I confess, however, that I was never of this opinion; for, I clearly saw that the discordant elements of the Synod could never be completely amalgamated. Constant appeals were made to the passions and prejudices of the

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people, both religious and political: an evident design was manifested of acquiring power, by the aid of popular clamour and excitement, so as either to crush impracticable opponents, or to make the Synod too hot for them; and the appointment of Dr. Cooke, as Moderator, in the year 1824, gave him that position which enabled him, during the succeeding year, to create so much excitement on the subject of the Belfast Institution, in particular, and on political and religious subjects, in general.

(To be continued.)

A Notable Anniversary.

Later in the present year an event which profoundly influenced subsequent life and thought will receive widespread recognition. Four hundred years ago William Tyndale gave to the world his translation of the New Testament. This has formed the basis of all later English versions, and

especially of that most widely known and used, the Authorised Version of 1611. A careful comparison between the language employed by Tyndale, and that adopted by later translators, makes plain the greatness of their indebtedness to him. Here, the question isolated for consideration is not so much one of religion as of language and literature. It is generally admitted that the diction of the Authorised Version of 1611 exercised the most penetrating and far-reaching influence upon subsequent English speech. Famous writers like Coleridge and Ruskin have ascribed their felicity of expression to early familiarity with the English Bible. The vocabulary of less famous individuals is as much derived from the same source. Yet it stands to the abiding credit of William Tyndale that his first choice of phrase and diction proved largely determinative in later days. The varied cadences and apt phraseology of the version of 1611 can be detected in his New Testament of

1525. It is therefore not too much to say that without him and his devoted labours the language we employ to-day would have been immeasurably less rich and resourceful than it is. This should not be forgotten when the actual celebrations are held. The religious aspect, supremely important as it is, should not make us unmindful of the inestimable service he rendered to our common mother tongue. The claim we make for our own British author is in accord with that admitted in regard to a great contemporary abroad. In Germany, Martin Luther is lauded for two things—his moulding of the common idioms of speech, his making accessible to all his countrymen the treasures of Holy Writ. With regard to the second of these services Tyndale's claim can be at once admitted. The aim he set himself, in the words spoken to an opponent prior to 1525, was after it fully made good: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou dost." But the measure of his success in such a service marks also the greatness of his achievement in language and literature. The language of his New Testament of 1525 became the instrument of common culture. It gave dignity to the conversation by the fireside, richness and impressiveness to the terminology of school and college, created the model of current intercourse in court and literary centre. All this came about not with the active encouragement of those in high places but in the face of their hostile opposition. When Tyndale had determined the nature of his later life's work he fondly hoped to undertake it under ecclesiastical patronage at home. He speedily learned the futility of such hopes and understood "not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." Thus came to pass the paradox that a work which later so

profoundly influenced English life and culture had its birth abroad and only by stealth was conveyed to its proper fatherland. First in Hamburg in 1524, where the laborious work of translation from the Greek original was first undertaken by an English scholar, and later in Cologne in 1525, where the result was printed, did Tyndale's great project come to fruition. Yet even in Cologne the translator was not immune from grave risk. An opponent of the enterprise came into possession of the carefully guarded secret of publication in a curious and rather discreditable way. By means of bountiful hospitality in the form of drink he elicited from men engaged in the printing the nature of Tyndale's task. The authorities were then informed, but before they could act Tyndale got timely warning and escaped with the printed sheets to Worms. There is a striking significance in the change of the place of printing. The city of Worms is of supreme importance in the reforming career of Martin Luther. It was at its famous Diet held in the year 1521, that the German reformer made his bold stand against authority. What better centre of transmission could be conceived for Tyndale's epoch-making New Testament, which thence passed into England and in ever-increasing circulation fostered reforming principles! Tyndale himself declared that he neither visited nor conferred with Luther, yet scholars have professed to find striking similarities between these two great translators of the Scriptures for the common people. Be that as it may, this much cannot be gainsaid. A new epoch in life and literature dawned for both Germany and Great Britain at about the same time. And so long as it is good and fitting to recall the exploits of the fathers who begat us, so long should we resolve to hold in honour a man like William Tyndale and gratefully recall the far-reaching services rendered by his New Testament of 1525.

The Non-Subscribing Presbyterian Church of Ireland.

The present state of the world is of grave concern to all thoughtful persons. It constitutes for religious institutions a serious responsibility and an imperative challenge. Religion and Life must come to terms if the Kingdom of Heaven is ever to become a reality.

Where, then, stands our Church in this day of crisis? Is it to hold aloof, or to vindicate its high claims in the cause of truth and righteousness? There can be only one answer worthy of its great traditions and adequate to its conception of practical religion. **Unless it, through its professing members, does its fitting part in a great campaign for God's glory and man's good, it cannot, and will not deserve to, survive.**

If that be so, there are serious consequences which it is important for us all to consider:—

1. **OUR CHURCH** and its constitution mark the measure of our ability to do its Christian work, the means whereby we may fit ourselves for this great task of making a better world. But our Church does not denote buildings, however historic. A true Church is a living association of earnest men and women. If in very truth ours is a Church of the living God, then it follows that those who belong to it are doing and giving their best for its worship and work. Are we eager for opportunities of public worship; are we pledging ourselves to make them effective by our personal presence and devotion? By the nature of the answers to such questions, our Church membership may be estimated. There is a real need to make worship more hearty, more inspiring, to enrich its resources, to widen the range of its practical influence. **Are you doing all you might do, and all you should do, to make your membership a reality for yourself and a blessing to others?** If not, now is the time to meet practically what you must recognize as a need of the hour.

2. **THE DEDICATED LIFE** is the ultimate end of Christian devotion, the object for which all Churches and their institutions exist. Christ declared, "I am come that men might have life, and have it more abundantly." Surely that indicates the meaning, and points out the implications, of our Christian discipleship. It dignifies the duty that lies nearest to our hand, consecrates the home and its affections, gives sanctity to daily labour, provides ever widening circles for the operation of Christian principle in public affairs. Never were there more varied opportunities for the doing of unselfish labour, and by no persons should such be welcomed and undertaken more readily than by professing followers of Him who went about doing good.

3. **OUR DUTY TO OTHERS.** Let us begin first with ourselves and our Church. What we accomplish there is bound to have its influence elsewhere. A Church really alive, characterised by sincere Christian worship, sending forth earnest men and women to do their daily work as dedicated spirits—that represents a great ideal and a solemn responsibility. To do that will be to furnish an object lesson whose effect we cannot measure, but which will tell increasingly for good in the promotion of God's Kingdom upon earth. Our first mission is for ourselves. If we are right, the cause of world righteousness is thereby signally advanced.

W. H. TOWNLEY TILSON, Moderator.
GEORGE J. SLIPPER, Clerk.

The First Mission.

Christ saw that the world was ready for His message, and He said: "The harvest truly is great." Now was the time to begin work, but where were the labourers? The old order had had its day, the old dispensation had run its course; where were the men who could go out among the dense masses of the population, and proclaim His message of glad-tidings of love and brotherhood, of the Fatherhood of God and the brotherhood of man? There is one way in which Christ stands out among the other Great Teachers of the world, and that was in His power to heal. A great deal of attention nowadays is being given to the healing work of Christ. He ordained seventy and sent them out two by two before His face into every city and place whither He Himself would come. If a lecturer is coming to a town, there are those who prepare the way for him, who hire the hall, and get the advertisements out, so that people may know he is coming. I have seen in some towns on the walls, great big bills with "Christ is Coming." These seventy disciples went everywhere, preaching, healing, and telling of their wonderful Master, and that before long He would be in their city. We can imagine the talk there would be! Some would be full of glad expectation, others would say it was only fanaticism and imposture, and the scribes would be proving from their scriptures that Jesus couldn't be the Christ. When He went to where He was known, people couldn't think it was the same man; the same features, but a different person altogether. His mother and brethren came to the outskirts of a crowd where He was preaching and tried to get Him away. "He was mad, He was beside Himself! This is not like our Jesus, so gentle, so quiet, so retiring. Let us get Him away home." Others, "He is mad, He has a devil. Beelzebub possesses Him."

The Church has had many doctrines which have been forgotten, which have been lost sight of. We come across them in Church history. We find how from century to century Church doctrine has changed, so that what is generally taught and believed in 1925 is very different from what was taught in the year 1,000, and that again is different from what was taught in 400, or 300 or 200. We find a belief very strong in early days that Jesus became Christ at His baptism. That at His baptism when the Spirit descended on Him, that a great being called the æon Christ took possession of the body of Jesus and lived and worked in that body for three years. If that were so we could understand how He might well ask, "And who are my mother and my brethren?" But, Christ made no claim for Himself. When one of His disciples recognised Him as the Christ of God, He straitly charged him, "See thou tell no man." Why? People must see that for themselves, not believe it, because someone says "Lo here, lo there;" but, just because, in the same way, as a child knows who loves it, as a wise and learned man needs no one to tell others he is wise and learned, Christ required none to tell that He was Christ. If a man's own soul didn't say: "Thou art the Christ the Son of the Living God," it was of no use to him other people saying it. The time was ripe. The seventy were listened to; they had great success. They healed in His name, and they returned with joy. "And Jesus said unto them, I beheld Satan as lightning fall from heaven." Like a great evil bird, winged, shot through the wing, brought down with the rapidity of lightning. The forces of evil had had a knock-out blow. The opposition, the hatred, the malice, the obstruction had received a defeat. Now the way was clear, or comparatively so, to go to people prepared for His message, and He went onward, and as time passed, the fire of His enormous force

was too great, too intense even for the seventy, zealous though they had been. They left Him, and He turned to the twelve and said: "Will ye also go away?" True, "who shall abide the day of His coming, who shall stand when He appeareth, for He shall be like a refiner's fire."

To get the full force of all this, we have to bring it right down into this present day. Right into our cities, and villages as we know them now. How many of His own pulpits would be open to Him?

A Chinese gentleman, who didn't trouble to read books very much because he had got a head of his own, and an imagination, said his most delightful relaxation was just to sit in his chair and imagine himself in heaven. He had got so much into the habit of it, that heaven had become so real, and the life of it so continuous, that he was always eager to get back from his work, to sit in his chair and imagine himself in heaven. Well, you might just as well do your own imagining as let other people do it for you, and that is what you are doing when you read a novel.

Imagine then, Christ in this modern world, with its labour troubles, with its political anxieties, with all the preparation for war going on, on a larger scale than previous to 1914, with its disregard for religion, scarcely one out of a hundred in a church on a Sunday, with its sensational newspapers. Look at the world as it is, with all its education, and science and machinery, and imagine Him coming from town to town, as He did in Palestine 2,000 years ago. Then the reality of His message will come home to you, for His light is the light of the eternal, which illuminates the life of time, so that the ordinary common-place things become covered with the glory of sunlight, and the weary find rest, and the hopeless, the jaded, the despairing have the comfort they crave and those able to receive it have power, enthusiasm, force given them to rise to the consciousness of sons of God.

ULLIN.

Some Record of the Old Presbytery of Bangor, 1739-1744.

The old Presbytery of Bangor contained about twenty congregations, and appears to have been conducted on liberal principles. In June, 1774, the Presbytery divided, the minority forming the Belfast Presbytery. The split was caused by the installation of Rev. Stephenson at Greyabbey, who refused to subscribe. In 1698, the candidate for the Ministry was obliged to assent to "all the articles" of the Confession. In 1735, the Confession had fallen into such neglect that the Clerk of the Synod would not find any formula of subscription, so one was drawn up as shown in 1739. The prevalence of liberal principles in Greyabbey appears to have had an early origin, judging by choice of Ministers and candidate for trial, April 10th, 1739, at Newtown. Met for the ordination of James Smith. Sederunt Ministers:—Stuart, Mastertown, A. Montgomery, N. Orr, R. Cunningham, W. Smith, Andrew Malcolm, James Mackay, Maxwell Stuart, James M'Cullough, A. Scott, Gilbert Kennedy (Correspondent) with 8 elders. "The Clerk went to the tent where the people were met, and intimated that the Presbytery was now sitting, ready to hear if any had anything to object against Mr. Smith's ordination, but none appeared. Then Mr. Smith subscribed our usual formula, viz., I believe the Westminster Confession of Faith is founded on the Word of God, and agreeable thereunto, and as such I subscribe it as my Confession of Faith. An application from some families in the **Ten Towns**, by Nath. M'Quoid and others, Commissioners, signifying their desire to adhere to Greyabbey refused. Appeal to Synod. Granted by the Synod.

May 8th.—An application from Greyabbey, that the townland of Black Abbey be ordered to join their congregation, because it was a part of the Manor of Rosemount, though here-

tofore a part of Newtown congregation. Refused. Appeal to Synod.

April 10th, 1739.—Greyabbey to be supplied by Mr. Dickson, previously supplied by Mr. Cochrane. (Greyabbey dates from 1736).

October 10th, 1741.—Greyabbey applied for Mr. Dickson as ordinary supplier, promising £28 10s. 0d. in all. Informed that the Synod quota was £30.

January 13th, 1742.—Hugh Dickson's ordination. "It was intimated at the several doors of the Meeting House, that the Presbytery was about to ordain Mr. Dickson, if none appeared to object to it, and none appearing after sufficient time given, Mr. Dickson subscribed and was ordained.

The usual procedure was: The Sexton read the Proclamation as some of the people might be in the green (or burying ground), or perhaps hearing a sermon in a tent. When this was not the case he was only sent into the Meeting House from the Vestry when the Presbytery had assembled.

October 1st, 1745.—Holywood 2nd is called a **late** erected congregation.

April 20th, 1756.—A visitation to Greyabbey, Mr. Dixon examined. Session called and examined—recommended to raise the stipend to £40.

April 14th, 1761.—Mr. Kinkead and Congregation of Killinchy received into the Presbytery.

August 11th, 1761.—A similar application from Ballywalter, then vacant. Received, although they had in an irregular manner formerly withdrawn from the Presbytery.

December 20th, 1763.—Lisburn applied to procure them a hearing of James Bryson, a probationer of Armagh Presbytery.

June 6th, 1764.—James Bryson ordained, his subscription was in these words—"I believe the Westminster Confession of Faith as to all the important Articles of Religion, to be founded upon and agreeable to the Holy Scriptures, and as such I subscribe it, as the Confession of my Faith.

December 6th.—James Malcolm subscribed in nearly the same terms as did James Graham May 13th 1766.

On June 3rd, 1766, Hugh Smith was ordained in Dundonald without subscription, but he had been transmitted from the Killyleagh Presbytery.

June 24th, 1766. Thos. Kennedy subscribed same formula. After this it would appear the Presbytery were somewhat lax about subscription, as one finds a Mr. Porter, stating—"I hereby declare my hearty assent to the sacred truths of Divine Revelation as contained in the Scriptures of the Old and New Testaments, and believe that the principal doctrines of Christianity are contained in the Westminster Confession of Faith.

However on May 31st, 1774, at Greyabbey, Mr. S. M. Stephenson, being called upon to subscribe, mentioned some difficulties that appeared to him in the formula, refused to sign, after which the question was put, "Proceed to Ordination or not?" Carried by one vote. No objection was made by the Congregation, and Mr. Stephenson was then asked whether he had drawn up any Declaration of his Faith respecting the important or essential Doctrines, he said he had, reading a somewhat lengthy document from which we have only space to quote one paragraph.—"I believe that the human soul is immortal, that the cultivation of the powers of our mind in this world is necessary in order to obtain the happiness of the blessed in a future life. That as without Faith no man can please God so 'without holiness no man shall see the Lord.' "

The Declaration was considered and approved of and Presbytery ordered our Clerk to transmit a copy to every Session in our bounds. The Moderator had a letter from the dissenting Ministers which was considered but not inserted in Records. The Minutes 1739-1774. were lost for a number of years but happily were found about 1820 amongst some old papers.

First Things.

The first Irish Unitarian Christian Society was formed in Dublin, 17th March, 1830. Rev. James Martineau, Secretary.

The First Meeting of the Remonstrant Synod of Ulster was held 25th May, 1830. Rev. Wm. Porter, First Moderator, and meeting lasted three days.

The first licentiate of the Remonstrant Synod, Rev. Wm. Smith, was installed Minister of the Dundee Unitarian Church, 1830.

The first Unitarian Society in Ulster was formed 9th April, 1831, under the title "Unitarian Society for the Diffusion of Christian knowledge." Prominent names on the Committee were Houston, Tennent, Bristow, Reddill, Dunville, Andrews, Emerson Archer and Dobbin.

The Synod of Munster.

This although now probably the smallest ecclesiastical body in Ireland, there being now only two congregations, is the lineal representative of the most ancient Protestant dissenting congregations in Ireland. Towards the end of the reign of Elizabeth several respectable Puritan families fled from prelatical persecution in England, and settled in Dublin and its vicinity. They were joined by a few Scotch families, who also disliked episcopacy, and were great believers in religious liberty. These joined together and formed a congregation known as Wood Street, and in 1762, moved into a new church in Strand Street, Dublin. Another congregation known as Eustace Street, was formed about 1668, by Provost Winter, and Samuel Mather, Senior Fellow of Trinity College, both of whom rather than conform to the Act of Uniformity in 1662, left the English Church and resigned from their lucrative appointments. The Ministers of Dublin and the neighbourhood held occasional meetings, and called themselves—"The Associated Body of Protestant Dissenters," later changing this name to "The United Presbytery or Synod of Munster," when congregations in Cork, Bandon, and Clonmel became associated.

"Christianity and Womanhood."

[We are pleased to be able to give an outline of the sermon preached by the Rev. Wilna L. Constable, of Warwick, in the First Presbyterian Church, Belfast, on Wednesday, October 28th. The Service was under the auspices of the First Church Branch of the Women's League. At its close tea was served in the Central Hall, on the invitation of the Members of the Women's League. The above service formed the first of a series of gatherings which Mrs. Constable is to speak at on this her first visit to Ireland.]

TEXT:—Gal. 3 : 28.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

I want us to consider together the growing opportunities which we, as women, have in the public life of to-day, particularly the growing responsibility which is ours in church life.

First let us look backward, that we may learn from the long struggle upwards how just to use our new freedom and shoulder our new responsibilities.

The State, as a State, has never yet fully recognised its women as citizens.

Go back as far as the time of Aristotle, and you find him, excellent moralist tho' he was, unhesitatingly excluding women from his state. He also excludes slaves, *i.e.*, men engaged in degrading labour. And he justifies this, or tries to, by saying that these slaves and workers are *necessary* so that the ruling classes may have time to develop their minds and so give them to Art, Politics, Philosophy, etc. Likewise the *women* were necessary to the continued existence of the State; and so these two sets of people, the women and the workers, were looked upon *not* as sacred personalities, *not* as ends in themselves but merely as a means to some one else's ends, or the

ends of the State. That is why in many countries, women are still being treated, not as *personalities*, but as a *sex*, i.e., a means to other ends. It is this idea which has held back for so long the progress of women's education.

What has brought about the long slow process of change? What is forcing the modern world to regard women just as *personalities*? Surely, Christianity and the teaching of Jesus. Jesus was the first great leader and teacher to treat women as personalities and individual souls.

All Christian teachers have not followed his example. St. Chrysostom describes women in his writings as "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted evil." Few of us would subscribe to that to-day.

But there are still folk who quote St. Paul and the directions he gave to the women at Corinth, and so claim him as an opponent to the freedom and service of women in church life. Now human progress has been achieved by solving each problem as it becomes urgent, that is, when further advance is blocked, and we can proceed only by that question being tackled and answered. And we shall understand St. Paul's attitude better if we look at one of the immediate and intense problems of his own day and study his answer to that.

The great question for his time was the admission of the Gentiles to the Church, and it was in the struggle to gain this that the conviction was wrung from him—"Ye are all children of God by faith in Jesus Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." The modern spirit of the Apostle is not in his directions to the women at Corinth, but in his dream of Unity.

But it is to Jesus himself that we go for the master key to the problem. Jesus is the supreme individualist, He is the master of personality. And it is just this, the discovery of the reality and sacredness of personality and

reverence for it that Jesus gave to the world, especially to Womanhood. For in the light that Jesus throws on personality all lesser differences—nationality, class distinctions, sex-differences—these are all transcended, and a higher unity is reached. It is a unity we reach thereby, not necessarily an equality: which means that whatever differences, whatever distinctions in service there are all are necessary to the Unity of the whole.

To-day God is demanding of us a new order of life, and it is woman's privilege and responsibility to take her share in the creating of that new order. In olden times the way of duty was the way of revelation, and I believe it will be so still, and that the vision the future holds is for a united humanity, one which can be seen and realised only by men and women working together as comrades and helpers, with equal opportunities and equal responsibilities. I believe we are entering upon a new time in which *personality, character, and worth* will be reckoned as the things which count in the long run for the welfare of the community.

We want women, Christian women, to come more and more into public life, to translate unselfishness into public service, sympathy into understanding, intuition into reason. As for the entry of women into politics, Industry, Law, the church and so on, surely that is all to the good, provided that it is a Christian Womanhood imbued with the ideals of service and that is just what our Women's League exists to promote and encourage.

With Christian men and women working together in the future I see great things ahead. I see a vision of the world as a great household of Peoples—gathered under one great Divine Fatherhood, and serving under the divine law of human brotherhood. And I, being a follower of the lowly Nazarene, see it as that Kingdom of which he spoke, over which there brooded the mothering love of the parent heart of the Creator.

WILNA L. CONSTABLE.

Reports.

Unity Guild.—The opening night of the Guild was held in the Central Hall, Rosemary Street, on Wednesday, October 14th. The attendance was very satisfactory and the guests were received by the President, the Rev. A. L. Agnew, B.A. Tea and a post-card competition passed the first hour, and the competition was won by Miss Nan Dale. Dancing occupied the rest of the evening. The music was kindly provided by the Misses F. Newman, M. Harvey, and Messrs. Walker and Miller. The Annual Entertainment to the Blind was given in the Central Hall, on Saturday, October 24th. Tea was provided and much appreciated, after which there was an excellent musical programme, part of which was provided by the blind. The audience was very appreciative and despite an announcement to the contrary, encores were frequently called for. The Artistes were, Mrs. E. R. Jackson, Mrs. Ferguson, Miss Hewitt, Miss A. Beattie, Miss A. Newman, Miss Eileen Miller, Mr. Taylor Barnes and Mr. McCafferty. The blind guests who also entertained us were Miss Cochrane, Miss Foreman, Miss Kane (who in addition to singing accompanied her party), Mr. Burrows, Mr. Kirkland and Mr. Hanna. Miss F. Newman was a most capable accompanist. The President of the Guild welcomed the guests in a happy speech and hoped they would enjoy themselves, he was forced unfortunately to leave early owing to another engagement. The best thanks of the Guild are due to all friends who so liberally sent cakes, fruit, etc., to provide the tea.

* *

Belfast : First Church.—Harvest Thanksgiving Services were held in the First Church on October 11th, and were conducted for the nineteenth successive year by the minister (Rev. H. J. Rossington). The weather was all that could be desired and the at-

tendances at all three services were very good. In the evening, when selections from "Elijah" were given by an augmented choir, many people had to be turned away. Friends and members of the congregation had sent varied gifts of flowers and fruit, vegetables and corn, and these were displayed with exceeding good taste by a band of willing workers. Later, the fruit and vegetables were sent to the Royal Victoria and Children's Hospitals for the benefit of the sick. The offertories, which were in aid of the funds of the Sunday School, were the largest for many years. To all who contributed to the great success of the harvests very grateful thanks are tendered. A Congregational Social was held in the Central Hall, on October 21st, and attracted a large attendance. The guests were received by the minister. A guessing competition called "Buried Answers" aroused much interest and created keen competition for the four handsome prizes offered for the largest number of correct solutions. The winners were Miss Donnan and Miss M'Ivor, Messrs. R. Wilkinson and J. Milliken. Refreshments were served preparatory to the giving of an excellent and varied programme of musical and other items. The performers were Miss May Curran (piano); Miss Erskine (raconteur); Mr. Frank Rea (violin); Mr. A. Campbell (tenor vocalist). The Chairman fittingly expressed the thanks of the audience for the really splendid entertainment provided, while the members of the Social Evenings' and Women's League Committees were not forgotten for their excellent work of preparation.

* *

Belfast : Domestic Mission.—Rosy cheeked apples struck the dominant note in the colour scheme of our Harvest Festival, for which we were very thankful as we always give the fruit to the Unity Guild for use at their entertainment for the blind. We are grateful, too, to the Rev. P. Godding for coming all the way from Banbridge

and delivering three such thoughtful and inspiring addresses on the Sunday. This is the first time Mr. Godding has occupied our pulpit and we sincerely hope it will not be the last. Morning, afternoon and evening, the services were brightened by appropriate anthems by an augmented choir, the solos being taken by Miss D. Lyttle and Mr. T. Purdy, with Miss F. Newman at the organ. The services were continued next evening, Monday, October 19th, when the Rev. H. J. Rossington, M.A., B.D., officiated. The entire collections are devoted to the electric light fund. The electric light will be ready for use on 8th November, when a special evening service will be conducted by the Rev. W. H. Townley-Tilson, M.A., Moderator of the Church, and it is hoped there will be a large attendance. Arrangements are being made to obtain the assistance of a prominent person to turn on the new light. Further particulars will be announced in due course.

Ballycarry. —On the 1st October there was laid to rest in the Old Graveyard at Ballycarry the mortal remains of Mr. Hugh Hill, the youngest son of Mr. James Hill of Craiganee, Magheramorne. Mr. Hugh served his country during the great war, joining the army at the age of seventeen and after a year's training in England was sent to France. From the hardships he endured throughout the campaign he never recovered. He was twice buried in the trenches. He received medical attendance at the Larne Hospital and then was sent to the U.V.F. Hospital at Belfast, undergoing several operations. He was buoyed up with hope of recovery, but all proved useless to save his life, and he was sent home to die in his father's house at Magheramorne and after great suffering most patiently endured, he passed peacefully away. Our heartfelt sympathy is extended to his father and family in their sad bereavement.

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Ballyhemlin.—Harvest Thanksgiving was held on Sunday afternoon, October 4th. The decorations as usual were skilfully and artistically done, and the congregation which was a crowded one, joined heartily in singing the old favourites. Miss M'Master of the Post Office, Ballyhalbert, very kindly presided at the organ for the occasion, and a solo was sung by Miss Anderson. The collection was on behalf of the fund for the renovation of the Meeting House.

* *

Banbridge.—Our Harvest Thanksgiving Services were held as usual on the first Sunday in October. The special preacher was the Rev. John Begg, of Downpatrick, who gave very appropriate and appreciated addresses. The church was most beautifully decorated, with festoons of corn, flowers and fruit. Our friends were very generous in their gifts, and several ladies of the congregation, assisted by some of the young people, worked heroically on the Thursday and Friday preceding. If anything the singing and music even surpassed previous efforts and Miss Dornan (our talented organist) and the augmented choir deserve high credit both for the splendid rendering of the anthems and hymns at the services and for the hard work they must have done at the practices.

* *

Clough.—The Harvest Thanksgiving Services were held on Friday evening and on Sunday morning and evening, October 2nd and 4th. The church was beautifully decorated by the ladies of the congregation, gifts of corn, fruit, vegetables and flowers were sent by the members, and a wonderful assortment of plants kindly lent by George Allen, Esq., heightened the effect of the display. The Very Rev. W. H. T. Tilson, the Moderator, preached on Friday evening to a large gathering, and his eloquent sermon made a deep impression. The soloist was the Rev. J. D. Davies. On Sun-

day morning and evening the Rev. J. Glynne Davies of Comber, officiated, and his excellent discourses were highly appreciated not only by our own people but also by a large number of visitors from other churches who joined with us that day. Miss Meta Rainey of Belfast very kindly came to our assistance as soloist both morning and evening and her beautiful voice contributed considerably to the success of the services. Miss J. Donnan, who presided at the organ, deserves our best thanks for her good work.

* *

Comber.—Harvest Thanksgiving Services were held on Sunday, 4th October. The Rev. J. Dare Davies, of Clough, conducted the services and preached two thoughtful and interesting sermons. The congregations were large at both services, and extra seats had to be brought in to accommodate the evening congregation. The Choir rendered two anthems, which were much appreciated. Miss E. Andrews presided at the organ. The scheme of the decorations was artistically conceived and carried out very tastefully by the ladies of the congregation, to whom we render hearty thanks. We wish also to express our gratitude to the generous friends who sent such a plentiful supply of flowers, corn and vegetables for the decorations. Special collections were taken up on behalf of the choir funds. We extend our hearty congratulations to our young friend Mr. Jack Irwin, Cattoggs House, on his success in passing his Intermediate Science Examination, with honours, at the Queen's University, Belfast. Mr. Irwin is one of our most faithful members. He is in charge of a class of boys in the Sunday School and a member of the choir. He takes a practical interest in all our church activities. We wish him still further success in his University career.

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Downpatrick.—Harvest Thanksgiving Services were held at the First Presbyterian Church, on October 4th.

Appropriate sermons were preached by Rev. P. Godding, of Banbridge, to large congregations both morning and evening. The choir, under Mr. E. Naylor, sang the anthem, "Bless the Lord, O My Soul," and in the evening a solo, "Nearer My God to Thee," was finely rendered by Mr. Fairley. The church was beautifully adorned with a wealth of tribute from garden, field, and hedgerow, a glory of autumn colours telling the message of harvest home. The best thanks of the congregation are due and gladly given to all those who so kindly assisted in the praise, to the friends who contributed gifts for the decoration, and to those who by their time, patience, and taste decked the venerable house in its robe of beauty.

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Dromore.—Harvest Thanksgiving Services were held in this Church, on Sunday, October 3rd, and continued on the following Monday evening. The Church was beautifully decorated by the ladies' of the Decoration Committee. The Minister the Rev. A. Davison, was the preacher at the morning Service, and in the evening the Rev. A. L. Agnew, B.A., whose discourse was much appreciated. The Moderator the Rev. W. H. Townley-Tilson, M.A., conducted the service on the Monday evening and delivered an impressive discourse. At all three services there were good congregations, especially on Sunday and Monday evenings, when large numbers from other Churches in the town attended. Mrs. Ruddock presided at the organ with her usual ability and several kind friends from Belfast augmented the choir. To these the best thanks of the congregation are rendered as also to the members and friends who sent flowers and plants and to all who helped to make the services a success. The offertories showed a substantial increase on the results achieved in previous years.

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Holywood.—The Harvest Thanksgiving Services were held in the

First Presbyterian (Non-Subscribing) Church on Sunday and Monday, October 4th and 5th. The interior of the building was, as usual, beautifully decorated for the occasion, and there were large congregations at all the services, especially on Sunday evening, when the Church was crowded. The morning and evening services were taken by the Minister (Rev. Edgar Lockett). Special music was rendered by the choir, under the direction of Mr. W. J. Harvey (organist). On Sunday afternoon a Children's service was conducted in the Church by Lady John Campbell, who gave a very interesting and instructive address on her experiences as a Missionary in China, and exhibited various objects illustrating the religious and social beliefs of its people. In addition to the children, several of their parents and friends were present at the service, and greatly appreciated it. On the following Monday a musical service was given by the augmented choir, conducted by Mr. Harvey, and there was a larger congregation on this occasion than usual, the building being filled. The devotions were led by the Minister, who gave a short address. On Sunday, September 20th, Mr. Lockett preached sermons in preparation for the Church's call for a "Forward Movement."

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Killinchy.—Harvest Services were held on Sunday 27th, and the following Monday Evening. We were exceptionally favoured by the weather. The Sunday was beautifully fine in the midst of wet and stormy weather. Nothing could be better than the conditions under which the festival was held this year. The Meeting House was decorated with the fruits of the year, conspicuous among which was the produce of the corn fields, lavishly displayed. Other fruits of the year's yield also found a prominent place. The flowers were exceptionally fine in spite of the adverse weather experienced. We are indeed grateful for the great number of contributions brought from all quarters. Alt o-

gether the display of the season's riches compares quite favourably with that of other years. We were gratified to welcome large congregations, morning and evening. The morning preacher, whose subject was "Joy in Harvest," was the Rev. D. J. Williams. On Sunday and Monday evenings the Rev. S. E. Bowen, of Crumlin, preached two admirable sermons on the lessons to be gleaned from the Harvest. We are grateful to Mr. Bowen for his services which were much appreciated. The choir rendered two anthems on the Sunday, and the musical portion of the services throughout was of a high order. The collection at the three services maintained the high level of the past few years.

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Larne and Kilwaughter Church.—

The First Harvest Festival of the season in these parts was held in the above, on Sunday 18th October, and was most successful in every respect, very large congregations attending both morning and evening. The "Old House of Prayer and Praise" was tastefully decorated. Fruit and flowers were displayed on the communion table, the latter of different colours arranged and combined as to suggest the autumn season. Sheaves of grain and flowers in different parts of the church, nicely arranged, suggested the benevolence and beauty of God's providence. The music was under the competent direction of Miss M'Ninch, organist. In addition to suitable harvest hymns, the anthem "What is Man" was rendered most pleasingly by the choir, with Mrs. W. R. Drummond (nee Austin) soloist, of whom it may be said that neither matrimony nor motherhood has impaired the voice which in days of yore delighted her friends. She was heard to great advantage with Messrs. G. Thompson and N. Canning in the anthem trio as in the solo "He shall feed His flock." The special preacher morning and evening was the Rev. Townley-Tilson, of Greyabbey, Co. Down. Brought up a broad churchman in the Protestant

Episcopal Church of Ireland, and now a minister of a church—broader still—he was quite in sympathy with the genius loci of his surroundings. Prayer and sermon, both accentuating the love of God seen in all good and glorious ways, especially as revealed in the Man Christ Jesus, seen in the harvest, even though visions of very bountiful harvest should not be fully realised. It must be noted that our lads who fell were not forgotten. A splendid wreath of immortelles was put by loving hands at the foot of the monumental slab in the hall, which perpetuates their memory. The minister wishes to thank all (especially Messrs. Thompson and Simms) who contributed in any way to the success and happiness of the meeting.

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Newry.—The Harvest Thanksgiving Services were inaugurated in this Church by a service held on Friday evening, September 25th. The Church was tastefully decorated with Corn, Flowers, Fruit and Vegetables, and there was special music by an augmented choir under the direction of Mrs. Slipper, Organist. The Anthem "Ye shall dwell in the Land" was rendered by the Choir, Miss May Brady and Mr. Ross Smith, junr., taking the solo parts. The Quartette "God is a Spirit" was sung by the above named together with Mrs. Craig and Mr. Egerton Bond. The Rev. Geo. J. Slipper, pastor loci, who conducted the service, delivered an impressive address upon the text "They joy before Thee according to the joy in harvest," Isaiah IX. part of 3rd verse. After briefly expounding the text the preacher said it was in the spirit of such joy that they were met to thank God for the bounty of harvest. As these Autumn days come round with their message that proclaimed the good providence of God it was scarcely possible for any whose hearts were responsive at all to be apathetic. He proceeded to speak upon God's co-operation and man's dependence and brought a very interesting address

to a close by appealing to all to work together with God in His plans grasping the opportunities that are given in the span of mortal life that in the final harvest their joy might be complete. Jesus Christ had shown them the way in which they might fulfil the opportunities. Might they, he said, follow in His steps and be known of Him. The Annual Harvest Thanksgiving Services in the First Presbyterian (Unitarian) Church were continued on September 27th, when the special preacher was Rev. W. H. Townley Tilson, M.A., of Greyabbey, Moderator of the Non-Subscribing Presbyterian Church in Ireland. The sacred building was tastefully decorated with plants and flowers, fruit, vegetables, etc., which had been presented by members of the congregation. There was a large attendance at the morning service, which was of an especially interesting and attractive nature, comprising appropriate hymns, anthems, solos, and instrumental music. In the evening the Church was filled with worshippers, including many from the various other Protestant denominations in the town. The choir rendered the anthem "Ye shall dwell in the land," the solo parts being skilfully taken by Miss May Brady and Mr. Ross Smith. The quartette, "God is a Spirit," was pleasingly rendered by Mrs. David Craig, Miss May Brady, Messrs. Ross Smith, and Egerton Bond. Mrs. Slipper efficiently played the accompaniments. Earnest and thoughtful sermons, in keeping with the festival, were preached by the Rev. Townley Tilson, and both discourses were listened to with interest and appreciation. Later the fruit, flowers and vegetables were allocated to the Windsor Hill Hospital and some deserving families.

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Newtownards. — Hearty Harvest Services were held here on 4th October, when we listened to powerful words

that fell from the lips of the Rev. J. J. Magill, a former Minister at Newtownards. Much time and loving care had been spent in making our little church prettier than usual with the products of the field and orchard and the crowded congregation expressed admiration at the effect produced. The services was brightened by the melody which flowed from the fingers of Miss Ferguson, at the organ, her volunteers being particularly admired.

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Mountpottinger.—The most noteworthy feature of late was the fact of our sending a good contingent of members to Moneyrea, on October 4th, for the purpose of participating in their Harvest Services. The invitation was given two seasons ago but climatic conditions were not very favourable last season and so the idea came to nothing. This year with the good weather people have been more prone to consider journeys into country districts, and those who attended the service in question were so well pleased that we believe this will not be the last time for a similar course to be adopted. The Band of Hope which was revived as a result of discussion at the Women's League annual meeting has made an excellent start and looks like filling a want so far as our Sunday School scholars are concerned.

Obituary.

MRS. ALEXANDER.

Mrs. Agnes Milliken Alexander, widow of the late James Alexander, Esq., solicitor, Belfast, passed away at her residence in Belfast, on Monday, October 12th, 1925, aged 57 years.



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At her special request, the Rev. John Barron officiated at the interment, which took place at Rashee, near Ballyclare. Mrs. Alexander was a native of Ballyclare, and was brought up a Unitarian, and for several years went out from Belfast to Ballyclare on Sundays to play the organ. Mrs. Alexander never lost interest in the denomination and always kept in a prominent place in her home; a portrait of the late Mr. Hall, the old minister of Ballyclare. Mrs. Alexander was closely associated with Mr. Barron in other activities in Belfast, and was a devoted worker along various lines, giving herself unselfishly to causes that she loved, deriving from these the greatest support and consolation in times of trial and difficulty. She leaves two daughters, one of whom is a Doctor of Medicine, and a young son.

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